

The Indian Missionary Record

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Rev. G. Laviolette, O.M.I., Editor



Muscowequan Indian School, Lestock, Saskatchewan.

Many "Victory" Gardens on Reserves

Saskatchewan Indians are old hand at this Victory garden idea. They've been growing their own vegetables for years on an ever increasing scale and volume, according to Mr. Christianson, general superintendent of the Regina branch of the department of Indian affairs.

And here are figures to prove it. Last year, Indians on provincial reserves threshed 700,000 bushels of grain. They ate their fill of fresh vegetables from their gardens, and then stored away 45,657 bushels of vegetables for the winter months.

And to balance the vegetable diet, they raised \$80,000 worth of cattle, selling \$70,000 worth and eating the balance themselves.

Big Increase

Vegetable production has been increasing each year under the department's campaign to encourage the Indians to grow more greens. In the last year's crop were 15,000 bushels of vegetables more than the previous year's harvest.

In spite of these harvests, Mr. Christianson said, the Indians were not the most conscientious tillers of the soil to be found in Canada. Far from it. According to him, they get the wanderlust every summer, just when their gardens start sprouting, and it takes the agents all their time to keep the wanderers with their hoes to the weeds.

Visiting other tribes on their reserves is a yearly custom of the Indians. They are very keen on keeping in close touch with their relatives, and will spend days away from their own reserves visiting. Of course, their gardens would suffer if the farming instructors did not keep them at their work. And this, Mr. Christianson said, was quite a job. However, by and large, the Indians did get results, although they had to be coaxed into it.

Another difficulty which the agents had to contend with was the fact that the Indians had not been eating vegetables as long as the white people. He saw his first Indian 56 years ago and has been working near and with them ever since. "They are not vegetable eaters as a race, but have learned to use vegetables as a result of the white man's influence," he said.

INDIAN SCHOOL, FORT FRANCES, ONTARIO

Feb. 4th—The children accompanied by four sisters went to an ice carnival organized by the pupils of St. Mary's School. The trip was made in two open sleighs. The day was fine, the beautiful and varied costumes of the school children together with the fancy skating added to the success of the day. Two of our costumed children succeeded in carrying off prizes. We all hope that though this is the first time we have had such a pleasure, it will not be the last.

Feb. 15th—One of our pupils, Florence Jourdain, has been in the Laverendrye Hospital since Feb. 15th. The pupils take turns frequently in visiting her. While those who have not as yet had that pleasure, in awaiting it, send messages of friend ship and cheer.

Feb. 17th—Forty Hours Devotion—17th—19th—Holy Hour in the afternoon at 4 p.m. Some people of the reserve profited of the occasion to come and join us in paying homage to Jesus in the Blessed Sacrament. The choir boys and girls of the school took turns as guards of honour every half hour.

Feb. 19th—High Mass at 9 a.m. with the usual closing ceremonies of the Forty Hours.

Feb. 23rd—Arrival of our Reverend Mother Provincial with two missionary Sisters, Srs. E. Herauf and S. Charette, the former to take the place of Sister C. Barton, and the latter as mistress in the girls' playroom. To all we extend a cordial welcome, and to our good Sr. C. Barton, who leaves us with Reverend Mother Provincial for St. Boniface, we extend our heartfelt thanks.

Feb. 27th—It gives us pleasure to welcome in our midst today, Reverend Father Provincial who will be our guest for the week-end.

Sunday, Feb. 28th—A most successful Bingo party was held by the church trustees at 1:30 p.m. Everyone was cheerful, generous and helpful so how could it be otherwise than a success?

Here are the scores for the different games played by the Indian School with the various Fort Frances teams:

Feb. 13,—Indian School, 3; High School, 0.

Feb. 20th—Indian School, 2; Numas, 1.

Feb. 27th—Indian School, 2; All Stars, 5.

March 3rd—Indian School, 8; Numas, 5.

The game of February the 27th was for the coveted cup, but alas! luck was not on our side, our poor boys had to see the cup fall into the hands of the All-Stars.

—Beatrice Mainville, Gr. VII.

FORT FRANCES INDIAN SCHOOL

Having run short of dry wood the chief provided for our needs by getting us some from the reserve. "Are not these our children and must we not care for them before any others?" he remarked. This act of kindness was highly appreciated by all and will not be so easily forgotten.

Through the kindness of our devoted Principal we were favoured this evening, March 9, with a Mas-

querade Surprise. Several of our children deceived us with their comical array and well merited a reward. After having spent a merry time on the boys' rink, the party passed on to the playroom where an interesting amateur hour awaited them; it consisted of songs, jigs, etc., in which our Reverend Father Principal also took part.

On March 26 several of the pupils, accompanied by their mistresses, went to see the Annual Exposition held at Fort Frances Town Hall. The Indian Corner, which was beautifully decorated and attended to by the Misses Mildred Bruyere and Mabel Guimond, both of our school, was the centre of attraction for the numerous visitors.

Elsie Kabatey, IV.

A School Day Of An Indian Girl

Ding, Dong, Ding, Dong! goes the 6:00 o'clock bell, which takes us away from dreamland. Quickly I offer my day to Almighty God, wash myself, make my bed, say my morning prayer asking God to bless my day. Then comes the cleaning of the dormitory and shortly after, it is half past six, time for Mass, where I go and pray for the dear ones I love.

Avery short time is given to us after Mass to do the cleaning of the school.—At half past seven we gather in the dining room for breakfast. Dishes being clean, we pass into the playroom to greet our teachers with a 'good morning'.

At last comes for us the washing of the dishes, the cleaning of the dining rooms — sweeping, mopping, etc.; everyone is busy, big or small; it reminds me of bees around their hive. At a quarter after eight I am already enjoying a game of football, sliding or playing on the merry-go-round.

In a brightly lighted sewing room I gladly walk to my machine mending or sewing new clothes. At a quarter to twelve the bell withdraws us into the playroom to take our ranks for dinner without forgetting to give thanks to God for feeding us so well.

After the meal, the dishes are clean and bright. I hurry upstairs to practise organ which is quite a hard task, especially to teach my dear little sister who is so stiff fingered. I practise till half past one. Hearing the pealing of the bell calling me for class to do Mathematics, Spelling, Writing, Seat Work and Reading. At four o'clock what a grand time — we skate till 4:45. After playing for a good 40 minutes I am well disposed to complete in a better way the full hour of sewing till a quarter to six. I hurry after my supper to perform the share of work assigned to me. Then I wash my face and hands to be ready for study at a quarter after 7.

At 8 o'clock I wish good night to my teacher and a couple of nights we go into the sewing room to enjoy an hour of mission-work, doing different kinds of work, sewing baby clothes, embroidery, making flowers, etc. At 9 o'clock, after thanking our Dear Lord for the graces granted to us during the day and asking Him to guard over us while we dream of the ones I love, both far and near.

Elsie Matchiskinick, VII.

ST. PHILIPS INDIAN RESIDENTIAL SCHOOL

These are not the C.B.C. news notes, but the St. Philips news.

Three carpenters have arrived at the school for repair work, and the building of a drying room. Closets and cupboards were put up in many rooms. The pantry, washing room and bakery were enlarged. The hired man will have a small but nice dining room. These improvements will make a great change in the school. The work will be easier and more pleasant to all.

The first steps in the formation of an Army Cadet Corps have been taken. The names were sent to Ottawa. We are now awaiting approval. Soon we may be able to sing: "We are in the army now".

You will be glad to know that Rev. Sister St. Louise enjoys good health once more. Back to her work, she spares no time, no fatigue.

Rev. Fr. P. Bousquet O.M.I. was sick for two weeks. He suffered much, but has now recovered and is back to his normal activities.

We had the honour and great pleasure of receiving the visit of Rev. Father M. Lavigne, O.M.I., Provincial. We were glad to extend to him a hearty welcome. He spoke to us after a welcome reception, and we will not forget his kind words. We had a holiday and were pleased and grateful to have it.

We celebrated the Patron Saint's Day of Rev. Sr. Superior. We had a lovely evening in her honour. Many of us took part in different plays. We enjoyed ourselves very much. We were all pleased to do something for Rev. Sister Superior, who does so much for us. We had a holiday for which we are thankful.

The "Girl Guides" association has been established. Anna Belle Severight was made Captain, Pearl Stevenson, Assistant. We like it and hope that all will join and derive much benefit from this organization.

The first official meeting of the "Homemakers' Sewing Club" was held in the parlour of the school, at which Mrs. J. Bryant was present. It was an interesting meeting, and much good and benefit will the ladies derive from these meetings. Some of the Rev. Sisters and many of us children, girls and boys, were overcome by the grippe. We hope that no one will be too seriously sick, and that soon we shall all be well again.

From the Reserve

Mr. W. J. Qwewezance was home on leave for a few days. It is his last leave. He most probably will embark for overseas in the near future. May our Lady, Star of the Sea, protect him, and bring him back home again to his dear ones who will be awaiting him.

And that's the end of the news. The next news cast from St. Philips will be in a month now. We hope you will be 'reading' us again.

EASTER DUTY

The visitors at the Qu'Appelle Indian School are invited to perform their Easter duties during their Easter visit. It is much easier for them to go to confession and to receive Communion at the school than at home. There is always a priest at their disposal, and they will not have to fast very long in the morning when they will receive communion.

QU'APPELLE INDIAN SCHOOL

On March 7th., the Indian Boy's Band took part in a programme held in the Parish Church basement, in aid of the Red Cross. The film "Les Miserables" was shown. During the intermissions, while the film was being changed, the Band rendered selections, which were much appreciated by the audience. In Fr. Laviolette's absence, Mr. Bedard conducted the Band.

The pupils have reported seeing robins, ducks, a grasshopper, crows, bluebirds, blackbirds, a gopher, and a butterfly. These are sure signs of spring.

On March 23rd, the 300 Barred Rock chickens which Fr. Principal had ordered, arrived. The chickens are very lively and growing fast. At present, until the weather gets warmer, they are being cared for at Mr. Herperger's residence. The boys were very anxious to see them, so they were given permission to go and see them. They are very interested in the chickens, because when they are transferred to the poultry house, they will take care of the chickens, under Mr. Herperger's guidance, who is giving a course in Poultry Raising this year.

One little boy, after seeing the chickens, went to Sr. Daudelin, and said: "You know, Sister, I think all those chickens are twins!" "What makes you think so?" the Sister asked. "Well, they all look alike to me, so they must be."

We are making preparations for the Forty Hours Devotion, which is to be held next week. This will be a great incentive, and a good opportunity to make the proper preparation for Easter, which will soon be here.

Joseph J. Herperger.

FULL BLOODED CREE GOES TO O.T.C.

REGINA.—First full-blooded Cree Indian to be chosen in this war to take an officer's training course, Sergt .D. Greyeyes is back in Canada after serving overseas.

Sergt. Greyeyes hails from the Muskeg Lake reservation near Marcelin, in northwestern Saskatchewan. He enlisted in the Saskatoon Light Infantry at the outbreak of the war as a private.

Greyeyes is now at Gordon Head, B.C.

TO A HORSE

O horse, you are a wonderful thing;
 No horns to honk, no bells to ring,
 No license buying every year,
 With plates to stick on front and rear,
 No sparks to miss, no gears to strip,
 You start yourself; no clutch to slip,
 No gas bills mounting every day
 To steal the joy of life away.
 Your inner tubes are all O.K.
 And pray the Lord they stay that way.
 Your spark plugs never muss or miss,
 Your motor never makes a hiss.
 Your frame is good for many a mile,
 Your body never changes style.
 Your wants are few, and easy met,
 You've something on the auto yet.

INDIANS WORK FOR RED CROSS

Carlyle—Indians of the Moose Mountain reserve, numbering in all about 350, have just completed their Red Cross drive, and have another page to the record for the war effort work and contributions. The total subscription amounted to \$122.80, which amount has been sent to headquarters.

The Indians are represented in the active forces by more than a dozen men, several of them overseas.

Since the outbreak of the war the Indians have been quite energetic in their war work. Two years ago Chief Jimmy Big Stone donated one of his choicest steers and this brought a neat sum to the Red Cross.

For the recent drive two committees were chosen in order that every Indian would be visited. The east committee consisted of M. Joyea, Charlie Achachuk and Andy Kakakeway; the west committee, Billy Standing Ready, Wilfrid Sammy, X. J. McArthur, Jack Sheepskin and Fred Standing Ready.

Arthur Ewack, with a brother in the service, raffled a radio that brought \$16; M. Joyea sold a stove and gave the proceeds, and Gordon Standing Ready donated a calf.

The men were backed by the homemakers' club of Indian women on the reserve, and the result of the concerted effort brought pride to the Indians. All the money was raised on the reserve, no outsiders being canvassed for funds.

INDIAN RED CROSS BRANCH

Sintaluta — The Indians on the Assiniboine reserve, south of Sintaluta, are assisting the war effort. A goodly number of native sons are now wearing the King's uniform and are now on active service with the Canadian army overseas. "Carry the Kettle" band met recently and organized a Red Cross society with the following officers: President, John Haywahi; vice-president, Paul John Moonface; secretary-treasurer, E. Eashappie; executive committee, Ruben Ryder, W. E. Eashappie, M. Spencer, George O'Watch. Paul Moonface made a trip to Regina recently to take up \$40 the society had raised to the Red Cross headquarters. They also send cigarettes to their boys overseas.

Those who wish to promote the honor and glory of God, must first promote the knowledge of Him.

* * *

All loves should tend toward and fuse with one's love of God.



Sandy Bay Indian School Children.

PIAPOT INDIAN RESERVE, Zehner, Sask.

The Piapot Band donated \$29.00 to the Red Cross on the 2nd of March this year. The money was given to Commissioner Marshall who thanked the Indians for their generous contribution. Mr. Marshall said: "What can I do to thank you for all this; this year it is your second donation. This money helps to relieve human suffering. Keep smiling as you give to the Red Cross; no offering is too large or too small. The Indians are helping to reach the ten million dollar quota set for this year's campaign."

—Gaston Anaskan, Sec. Treas., Piapot Red Cross Br.

PROGRESS IN SCHOOL

It has struck the writer of these lines that a number of parents are interested only in the physical well-being of their children. It is laudable of course to seek good health and good looks. But it is more important to seek progress in the studies of the children. Many schools issue monthly report cards showing the work done by the pupils, their good conduct, etc. We would like to see the parents of our pupils interested in the progress their children make in school; would feel encouraged and the teachers would appreciate the interest shown by the parents.

Film Shown for the Red Cross at Hospital

On March 9th a film was shown at the Qu'Appelle Indian Hospital for the benefit of the Red Cross. The patients and the maids contributed the sum of \$13.00 on this occasion.

The best way to get along with suffering is to not dodge it, but to embrace it.

The actions of our fellow-men should never be judged on face value alone.

When hearing a sermon or reading a spiritual book apply things you hear or read to yourself, not to others.

INDIAN HIKES 48 MILES TO JOIN CANADIAN ARMY

By Frank Morriss

WINNIPEG.—While some people would walk a mile to get a certain brand of cigarette, it was left for Norman Yellowback, 30-year-old Indian trapper, to hike 48 miles to join the Canadian Army.

And it was 48 miles over snow-covered northern Manitoba ground, with the thermometer plunging down and a cold wind blowing. Fired by the patriotic zeal of two of his cousins, Yellowback left his wife and four children at Cross Lake, and made the journey in approximately 11 hours. He was accompanied by a trapper called Norman Reader. Two miles were hiked over heavy snow drifts, and the pair wore snowshoes during this time. The rest of the time, however, they had nothing but their moccasin-clad feet to carry them on. There are no smooth highways in the northern-Manitoba lake country and there are no ways to hitch-hike a ride from a friendly motorist . . . nothing but cold and wind that stings the face and makes one long for the shelter of a house and the warmth of a log fire.

The Indian boys who had already joined the army got home at Christmas for their six days' leave. They had to walk the 48 miles from the railway at Wabouden. Some of them froze their hands and feet and had to spend time in the hospital at Norway House. But they recovered and they were back to their units in time.

USED TO COLD: They like the army, these boys. They talked enthusiastically about Army life. Yellowback listened and talked it over with his wife. Yes, she'd stay at Cross Lake with the children and wait for him as many another Canadian wife and mother was doing.

So he set out with Reader on a cold February day for Wabouden, where he could take the train into Winnipeg.

It was intensely cold, but Yellowback didn't mind that. He was born in the Manitoba wilds. He had made something like \$800 a year as a trapper during the winter, and he had worked during the summer as a laborer. Yellowback was used to work and cold.

For hours on end the pair covered the frozen ground swiftly and surely. They made three stops during the trip, one for each meal, and they deducted the time spent in eating from their total travelling time.

They reached Wabouden late at night.

Eager to get into the swim of things, Yellowback lost no time in presenting himself at Fort Osborne barracks, headquarters for M.D. 10. Right now he's taking basic training at Fort Garry.

GRISWOLD, MAN.

Harry Hotain Sr., passed away on the 26th of February, 1943. Rev. Dean McNerney, from Brandon, attended him and gave him the last Sacraments. He was buried on March 1st, Father McNerney officiating.

Harry was born in 1852 in Brown's Valley, Minnesota, ten years before the outbreak. In 1862, having lost his father, Harry came to Canada with his relatives who settled at the Prairie-du-Cheval-Blanc, near Portage. A few years after the Oak River Reservation was opened for the Sioux Indians the Hotain family moved to Griswold. Harry's greatest day was, no doubt, when he was presented to the King and Queen in May, 1939. Harry Hotain is survived by his son Henry and a great number of grandchildren.

ROSEAU INDIAN RESERVE, Letellier, Man.

Feb. 26th—A Bingo party was held, and the proceeds of \$25.30 were allotted to buy cigarettes for the boys Overseas.

Feb. 17th—Born to Mr. and Mrs. Tait French, a boy, Joseph Gerald.

Feb. 21st—Rev. Fr. G. Pinette, director of the Berens River Mission came to visit us and sang High Mass on Sunday.

March 11th—Our sympathy to Mr. and Mrs. Albert Martin who lost their little boy.

March 17th—We hear that Mrs. Norbert Antonie will soon return from hospital, where she had spent three months.

March 20th—Pte. Tony Nelson is home on leave; he is stationed at Portage-la-Prairie, Man.

S. Hayden.

WAR, JUDGMENT OF GOD DECLARES MONSIGNOR SHEEN

Continues Series of Addresses on "Crisis in Christendom"; Says "It is God of Justice Who Needs To Be Preached Today"

NEW YORK—The present world war is a Judgment of God and is to time what hell is to eternity, the Rt. Rev. Mesgr. Fulton J. Sheen, of the Catholic University of America, declared in an address delivered last week over the "Catholic Hour" radio programme.

"It is the God of Justice Who needs to be preached today," Monsignor Sheen said. "Modern man's dictum—'Religion has nothing to give me'—has been too long unanswered. Now let the answer be given; Certainly, it can give you nothing; but it can take away something—it can take away your diabolical pride, your self-sufficiency, and thus make room for morality and peace.

Discounting all political and economic considerations as secondary let us look on this war solely from the point of view of Divine Justice.

"We commonly speak of this war as a Crisis. Now our English world crisis is taken from a Greek word which means judgment; and that is just what this war is — a judgment of God.

"History, like individuals, has its particular and general judgments. Particular judgments come at

(Continued on next page.)

WAR, JUDGMENT OF GOD — (Continued)

various moments in a nation's history, when it works out the full moral consequences of its decisions and its philosophy of life. The General Judgment will be at the end of time when Our Lord shall come to judge all the nations of the world.

"We are presently living in a moment of particular judgment. In other words, our present world crisis is a judgment of God on our era and our times.

"But what is meant by the judgment of God? We mean by it a "verdict of history." It is a time when the full consequences of our way of life become evident. The Judgment of God definitely does not mean that God is outside history as a mighty Potentate Who occasionally, to remind subjects of His power, smites them for His good pleasure. Neither does it mean that this war is a divinely sent visitation or punishment, extrinsic and unrelated to our existence, as a spanking to a child who stole the jam—for a spanking does not necessarily follow the stealing.

"The Judgment of God means that the Transcendent God is also inside History by His laws, far more intimately than an inventor is in his machine, or an artist in his painting. God has implanted certain laws in the universe by which things attain their proper perfection. These laws are principally of two kinds, natural laws and moral laws. What we call the natural laws, such as the laws of astronomy and the laws of physics and the laws of biology, are in reality so many reflections of the Eternal Reason of God. God made things to act in a certain way. In this sense the oak is a judgment on the acorn; the harvest is a judgment on the seed that was sown.

"But God did not make man like the sun which can only rise and set. Having made man free He gave the man a higher law than the natural law, namely, the moral law. Fire must obey the natural law of its nature, but man merely ought to obey the moral law. His freedom gives him the license to rebel."

"This war," Monsignor Sheen said, "is to time what hell is to eternity — the registering of the conflict of the human will against the Divine. It was forbad in exactly the same way as the Cross. As the Cross was made by a horizontal bar of man crossing the vertical bar of God, so the war is the result of the contradiction of the Divine Will by the human.

"The whole world stands under doom, because we are all guilty before God. Not all equally guilty, thank God, but guilty in varying degrees. We have not denied God as does Communism, nor have we set up false gods as does Nazism or Japanese Imperialism. But we have ignored God, or treated Him as a benignant power whose sole function is to bless our plans, to sugarcoat our idealism, and to lend a tone of respectability to a culture that is secularistic and man-centered."

(N.W.R.).

No More Colour Bar For R.C.A.F. Enlistment

It has been announced last month from Ottawa that the colour bar for enlistment in the R.C.A.F. had been removed. Whether this bar applied to Indians or not, is disputable, since there were Indians enlisted in the R.C.A.F. (Eastern Command) shortly after the outbreak of the war. So far no Indians of the Western Provinces have been accepted.

EASTER

The mystery of Easter is one of the greatest in the Catholic Religion. It is indeed the greatest of all the feasts of the Church. It is greater than Christmas; there is more solemnity to Easter; there is nothing more rejoicing and glorious. The triumphant Alleluias ring; the long preparation of Lent is over; the sad days of the Holy Week, during which we have experienced the great sorrow of the Death of Christ, have given place to the joy occasioned by the Resurrection of our Saviour.

In the liturgy of Easter we find three elements: the fact of the Resurrection of Christ; the preparation of the neophytes for their Solemn Baptism, and the mystery of Easter. The fact of the Resurrection of Christ is indubitable; read the Gospels and marvel at the simplicity with which the narrative tells of Christ rising from his sepulchre. The second element is in keeping with the age-old custom of giving solemn baptism to the converts at Easter-tide; there is a deep analogy in the Resurrection of Christ and the new birth of the Christian who is baptized. The mystery of Easter consists in that the Death of Christ produces a new life. The Christian in Baptism receives this new life, which is the life of grace, given to him through the merits of the Passion and Death of our Saviour.

The great importance of the feast of Easter lies in this that the Rising of Christ from the dead proves His divinity. Jesus-Christ gave the Jews this most express proof of His divinity; it is the most natural and most convincing of all proofs; of all the miracles performed by Christ none is evident and undeniable; and finally the Resurrection of Christ has been the most powerful argument brought forth by the Apostles in their propagation of the Faith and the establishments of the Christian Church.

Easter tells us also of our future resurrection. As Christ rose triumphantly from the dead, so will we all, one day, rise again from our graves in our bodies. Then our bodies will partake of the new Life given the soul at Baptism. For all these reasons Easter is a day of great and supernatural joy.

Importance of our Easter Duty

Our Lord Jesus-Christ has instituted two great Sacraments, those of Penance and Holy Eucharist. Through the Sacrament of Penance, the soul receives the benefits of Redemption. Through Holy Communion the soul is united intimately to Christ our Saviour. On Easter day one should make a solemn profession of his faith by doing his Easter Duty.

There are unfortunately too many Catholics who neglect this duty. We could give the reasons why they do so: either they are unbelievers at heart, and therefore hypocrites; or else they are indifferent to the gravest precept of the Church which shows contempt of God's gifts to us or again they are too cowardly to break away from the bondage of sin; they are afraid of the Justice of God, when they should remember only His infinite mercy.

Let us come and partake of the treasures of grace which will be showered on us by uniting ourselves to Christ in Holy Communion, and let us persevere in the life of grace throughout the year.

—G. L., O.M.I.

CATHOLIC FAITH

The Sacrament of Confirmation

In the Sacrament of Confirmation we receive the Holy Ghost to make us: 1. strong and perfect Christians, 2. soldiers of Jesus Christ.

After Jesus ascended into Heaven, the Apostles were very much afraid. They hid themselves in an upper room for nine days (the first novena) and on the tenth day the Holy Ghost came down upon them in the form of tongues of fire. After that they were brave and strong and not afraid to die for the truths which Jesus had taught them. The same Holy Ghost comes to us in Confirmation, to make us strong to fight against sin and to stand up for our faith.

INSTITUTION

We are not told in the Bible when Christ instituted the Sacrament of Confirmation, but a fact told in the Acts of the Apostles (Acts 8:5-25) shows clearly that the Apostles gave Confirmation. They were taught by our Lord, so the Sacrament must have come from Him.

A deacon, named Philip, converted and baptized the people of Samaria. Then the Apostles sent Peter and John unto them. "Who, when they were come prayed for them, that they might receive the Holy Ghost . . . They they laid their hands upon them, and they received the Holy Ghost."

ADMINISTRATION

1. The bishop extends his hands over those who are to be confirmed and prays that Almighty God may send upon them His Holy Spirit with His seven-fold gifts.

2. He makes the sign of the cross on the forehead of each with holy chrism and says: "I sign thee with the sign of the cross and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The cross is the mark of a Christian. Placed on the forehead, where all may see it, it reminds us that we must profess our faith openly. He then gives the one who has been confirmed a slight blow on the cheek, saying, "Peace be with thee." He does not hit hard enough to hurt, but the slight blow which he gives is a reminder that we must be ready to suffer for the sake of Christ.

THE USE OF CHRISM

Chrism is a mixture of oil of olives and balsam solemnly blessed by the bishop on Holy Thursday. It was used in ancient times as an ointment to make the body strong. In Confirmation the oil signifies the inward strength given to the soul by this Sacrament. Confirmation makes us strong to fight against the enemies of our salvation. Balsam preserves things from corruption, hence it signifies that he who is confirmed receives the grace of preserving his soul from the corruption of sin.

GIFTS OF THE HOLY GHOST

1. WISDOM—gives us a liking for the things of God.
2. UNDERSTANDING—shows us more clearly the mysteries of our faith.
3. COUNSEL—warns of the dangers to salvation.

4. FORTITUDE—strengthens us to do Gods' will.
5. KNOWLEDGE—helps us to know the will of God.
6. PIETY—makes us love and obey Gtd as a father.
7. FEAR OF THE LORD—fills us with a dread of sin.

FRUITS OF THE HOLY GHOST

1. CHARITY—loving God and man.
2. JOY—having interior happiness.
3. PEACE—living at rest with God and man.
4. PATIENCE—bearing sorrows and troubles for love of God.
5. BENIGNITY—being kind to our neighbor.
6. GOODNESS—doing good to our neighbor.
7. LONGSUFFERING—being patient during the time of sorrow.
8. MILDNESS—accepting all troubles caused by others.
9. FAITH—being truthful in words and actions.
10. MODESTY
11. CONTINENCY
12. CHASTITY

living in purity of thought, word, appearance, action.

PONY LEADS PRIEST TO DYING MAN

The Rev. M. Kalmes, O.M.I., reports a strange and inexplicable incident that resulted in his being at the deathbed of a young woman on the Hole River Indian Reservation some miles north of Winnipeg.

Father Kalmes was on a 16-day tour of missions, totalling 250 miles. He was using a sled drawn by two Indian ponies.

Late one afternoon he was on his way to Manigotagan where he expected to spend Friday, Saturday and Sunday before circling back to Hole River. But, suddenly, "Queeny", the mare, turned off the route, leaving the road entirely. When this happened three times, the driver lost his patience and began beating the pony until Father Kalmes interfered.

"Joseph", he said, "don't beat the little beast; perhaps she is wiser than we. I have just remembered that there is a young woman at Hole River who is sick. Perhaps she needs a priest." Then he told Joseph the story of Balaam and his ass.

When they reached Hole River the next morning, they learned that Marie Black, the 25-year-old wife of the mission organist, George Monians, was very ill and calling for a priest. She died a few hours after receiving the Last Sacraments.

Marie was a pagan until the age of 17. Her father was the great medicine-man of the village, but Marie worked for a Catholic family. In 1928, all of the Black family fell ill. "Five young children were baptized by me," Father Kalmes states, "and departed immediately for Heaven. The mother, not wishing to be separated from her children, asked for Baptism. She rejoined her children two years later." The father and all his family, of whom he is now the only one on earth, were converted three months later. The former medicine-man says that he feels consolation in the thought that all of his family are already in Heaven waiting and praying for him.

THE LIFE OF JESUS

Chapter IV: The Election of the Apostles

Kimote ki ani naganat anicinaben, Jesus wadjiwing ki ija, wi anamihat. Gabe tibik Kije Maniton o ki gaganonan. Ka wabaninik, o kikinohamaganan o ki nandoman kaye anind o ki gagiginan, win iko enendang, kaye o ki nandakok.

Mitaswi aci nij o ki gagiginan, tci widjiwikud, kaye wi ayijinijawat tci awi gagikwenit. Nitami mekateokonayek o ki ijinikanan kaye o ki minan gackiewiswin tci nodjimohanit ayakosinit kaye tci ikonijahamenit Matci Maniton.

Na sa oho ka ijinikasowat igi mitaswi aci nij.

Simon Jesus Pierre ka ki ijinikanat, kaye Andrew o sayenyan. James, kaye John, Zebedee ogwisisan, ono dac Boanerges o ki ijinikanan, mi sa wa ikitomagak: Animikik ogwisisan.

Philip kaye Bartholomew, Matthew kaye Thomas Alphee ogwisisan,

James kaye Jude, Thaddeus kaye ka inind,

Simon Canawinini, Zelotes (otakamenimo) kaye ka inind.

Minawa Judas Iscariot, gagayeji onitage.

? THE QUESTION BOX ?

What is meant by servile work and is typewriting forbidden on Sunday?

Such work as is done by servants or hired manual laborers and requiring bodily rather than mental activity is classed as servile work. All such labour is forbidden on Sunday. In addition to this, judicial court proceedings, though this is largely mental activity, is nevertheless forbidden. Also such civil occupations, as public trading, markets, public buying and selling are banned. Unnecessary labor is forbidden in nearly all our States by statute; it is therefore also an offense against civil authority.

Without necessity servile work may not be done even for pleasure or recreation. Whatever the motives may be for doing it, it still remains servile work, even if no wages are taken. Such work is usually held as servile, as to dig, farm, print, knit, sew, wash and iron. It is not considered servile work to study, write, do artistic work in sculpture or painting or designing or embroidery, to typewrite, or to photograph.

What is Holy Water and why do Catholics use it?

Holy water is water upon which the priest has invoked the blessing of God for the benefit of those who use it. It is a sacramental, symbolical of the interior purity of heart which the user desires to obtain. Just as the Jews of old sanctified themselves by washing and sprinkling (Ex. 19; Lev. 8; Num. 19) so do Catholics use Holy Water to bless themselves especially upon entering their churches and when making the Sign of the Cross. "Thou shalt wash me whiter than snow" (Ps 50).

On Holy Saturday water and salt are exorcised by the priest and so withdrawn from the power of Satan, who since the fall has corrupted even inanimate things. Prayers are said that the water and salt may promote the spiritual and temporal health of those to whom they are applied and drive away the devil with his rebel angels. Finally, the water and salt are mingled in the name of the Holy Trinity. The water thus blessed becomes a means of grace and a source of sanctification.

In what language was the Bible written?

Practically all the Old Testament was written in Hebrew while nearly all of the New Testament was written in Greek. To read and understand the Bible in the languages in which it was written requires a thorough knowledge of Greek and Hebrew. This in turn presupposes a familiar acquaintance with Latin, the tongue of the early versions. It is for this reason that every candidate for the priesthood must follow a classical course throughout his high school and college years and obtain a college degree before permission is granted him to begin his professional studies for the ministry. The four years that are then given to the science of Theology are concerned largely with a detailed study of the Scriptures in the languages in which they were originally written.

PRAYER FOR ALL IN THE ARMED FORCES OF THE NATION

O God, Who by the grace of the Holy Spirit hast poured the gifts of charity into the hearts of Thy faithful, grant unto Thy servants for whom we implore Thy clemency, health of soul and body that they may love Thee with all their might and with their entire affection may fulfill whatever things are pleasing to Thee, through Jesus Christ, our Lord. Amen.

IMPRIMATUR: Most Rev. Edward Howard,
Archbishop of Portland.

PRAYER FOR MEN IN THE SERVICE

Mother of God, our Mother, remember thy sons in military service. Protect them against all dangers of body and mind and soul. Grant them a deep love for and an enduring loyalty to Thy Son, Christ our Lord. Amen.

IMPRIMATUR: Most Rev. Edward Mooney,
Archbishop of Detroit.

PRAYER TO OUR LADY, QUEEN OF PEACE

Mother of Jesus, Queen of Celestial Peace, teach us to praise the Sacred Heart of Jesus. Teach us to pray in peace, to suffer in peace, to act in peace, so that like thee we may live in peace, and thus possess eternally Jesus, the true source of all peace. Amen.

Queen of Peace, pray for us.

NOTE: Written by Pope Benedict XV. The ejaculatory prayer still is indulgenced with 300 days each time it is recited.